William Rogers's *Scourge of Tow fired, with a Discharge By* Protestants *from his Charge of* Popery.

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These his Positions implyed in his sheet and half, (as far as I can understand it in the drift) being unproved, his Suppositions applyed to us thereabout, prove nothing. Neither that *R. R*'s *Ingredients* are [illegible]stical, much less, sufficiently Papistical; seeing [illegible]though challenged before hand to do it, hath [illegible]ffered to prove it, much less, sufficiently [illegible], having not brought any instances denying [illegible] which *R. R.* hath confirmed by several Protestants. Only *W. R.* says, (p. 2.) *These Doctrines are opposed by Reformed Protestants*, that's all. If he makes these 2 words, *Reformed* and *Protestants* all one, he should have instanced some at least, and cited them for proof. If he make *Reformed* a kind of *Protestants*, he should have instanced whom he means, surely, himself, *Crisp*, *Pennyman*, *Bullock* & *Bugg*, &c. But most surely Himself, whom he overthrows & his position against all Implicit Faith, which he would have implyed in himself, in willing Men to believe his bare assertion without any Instances, saying, *All Reformed Protestants*, &c. As the *Papist* cry, *All the Fathers*, &c. securely, because the People, through Ignorance in them, cannot disprove them.

His Paper consisting of six leaves, he inculcates, *Pope*, *Papist*, *Popery*, &c. in five of them fifty times at least. As for the other being mostly Personal *reflections* on *G. W.* he sleighting them as not worth advertsion, thinks them not worth answering nor trouble, but to be left: and *W. R.* to the Lord for it.

Richard Richardson hath mentioned Implicit Faith, in some degree, owned by *Protestants* with instances.

William Rogers says, *'Tis opposed by them, and hateful to them*; Autos epho but instances none but himself. His *say so*, seems to himself sufficient, as he would have it to others: Is he not then sufficiently Papistical by his own Position?

Richard Richardson (1684)

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And as to his instance, which he cites *R. R.* a witness to, *viz.* that some Papists hold themselves not bound, if not voting, *&c.*

See *Roger Fenton*, B. D. his Treatise against Usury, Patronized by th Lord Chancellor, 1612.

R. R. answers with another instance, viz. that some Protestants have maintained, that Men are bound to obedience, not only by the nature ofthe thing it self (which they make account is unquestionably confessed) but further in respect of the command of them that are in Authority, if nothing appear contrary to Scripture, *&c.*

This is far beyond his instance. Therefore to assert, that the nature of the thing it self binds (though not so much) though not assented to, is not Papistical; *Protestants* holding it generally, (as here afterwards also appears) and some far further. So that *W. R.* may as well accuse them all, as us; notwithstanding what he alledges (*de facto*) of the practice of some Papists, *&c.* upon politick grounds, siding with their Prince. This sort are his instances to prove us Popish, namely, *That Papists own the same that Protestants do.* And he shews aspiring to have implicit Faith placed on himself, because he affirms anew what is answered already, without taking notice thereof; therefore his deserves the less taking notice of. But only to answer his repeating by repeating, what was answered, *viz. G. W. explained his meaning to be,* (as might appear to any simple mind) *that a true Man must believe in God,* &c. *as the true Church believes in God,* &c. *not because it doth.* And likewise *R. R.* answer'd, *The true Protestants receive something infolded or implyed in anothers declaration,* and instanced from D. *Potter*, *Keckerman*, &c. As the *Samaritans* believed the Woman's saying first, and afterward they saw and knew Christ themselves, *Joh.* 4. 16.

Calvin says, "Many things are implicit to us, in which "it is expedient for us to suspend our Judgment, and confirm "our mind to hold Unity with the Church. They (to wit Papists) define, that they believe rightly who are stupid in "their Ignorance. We (to wit Protestants) grant Faith "to be implicit. The best Teacher must be ready to "learn. There were notable examples of implicit Faith "in the Disciples. It's call'd *The Preparation of Faith*, *John* 4. 50, "53, 42. The Papists affect to know nothing. So *Calvin*, of whom they that are accounted the best Reformed amongst Protestants, have the Name of *Calvinists* given them.

Calvin, Institut. l. 3. c 2. §. 3. §. 4.

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His

His Succeſſor *Beza*, calls the Papiſts Implicit Faith. "A Diabolical Inſenſibility, and Believing in general. *Beza* Annotation on *Rom.* 1. 17.

Peter du Molin, calls it, "A reſting on the Faith of "another without further enquiry; and a believing the "Church, without ſeeking what the Church ought to "believe; ſo an Idle Faith, affected Ignorance; fear- "ing to know the will of God, leſt they ſhould be ob- "liged to follow it *P. Molin*, his Epiſtle to the Church of *Rome*.

This is the Implicit Faith, hateful to the Reformed Church, ſuch as *Du Molin* intitules himſelf of (as the other) who was the chief Man in the *French Proteſtant Church* in *Paris*, which are accounted of the beſt Reformed. And this is alſo hateful to us, but grateful to our Adverſaries, who think to be excuſed by affected or pretended Ignorance. To whom, as to this point, this may ſerve for anſwer; as to *T. C.* his ignorant yet alſo malicious Reflections. *In. vin. p.* 11. And *F. B*'s. in very many places of his Books. and to their general clamour, not worthy of further [illegible] at preſent, than what is here and followes. And as for *W. R*'s. [illegible] no ſetled Church-Government. (for no other ſort is in queſtion) [illegible] either for none, and ſo a *Libertine*; or for that he ſpeaks of, and accounts Popiſh. So let him free himſelf from the *Dilemma* if he can. A ſhort anſwer to his ſhort poſition, either he confeſſes them of his mind, of no outward Church Society, ſo unchurching themſelves; See *Tho. Aquin.* 1. 2 qu. 13. Art, 5. Arg. 3.

contrary to the Primitive Chriſtians, who had ſuch Society, or elſe that Society without Government. Contrary alſo therein to them, who had Government or Rule. And they that had it, were to be ſubmitted to, or elſe that Government is Unſtable and Arbitrary, and always altogether uncertain, and ſo falls into that he finds fault with, the Papiſts unwritten verities, as they call them, written only in the Popes breſt, as they ſpeak of ſome unwritten Laws in the Lawyers breſts. But *Cook* ſays, *That the greateſt Authority is of the written.* And the Proteſtants believe and hold againſt the Papiſts, that what the Apoſtle delivered to the Churches, was writ alſo in his Epiſtles. And in all Ages thoſe whom God raiſed up extraordinarily, in every diſpenſation left in writing their Doctrine and Diſcipline. Which *W. R.* it ſeems diſowns. And there- 2 *Cor.* 8. 4. 1 *Tim.* 3. 4. & 5. 17. *Heb.* 3. 7, 17, 24. 2 *Theſſ* 2. 15. & 3 6. *John* 14 25. & 16. 13.

fore the Scriptures containing generals, and so left for our learning, times and other circumstances distinguished. And so contradicts his Associate *F. B.* (who would make himself the head of their Society, in propounding a cessation) for he makes the Scriptures the rule exactly, even to circumstances, challenging *G. F.* in them.

But that he has called me for a Witness to, he thinks, belike, his Master piece worth twice Printing; what pity his Memory (equalling his reading and skill in Translating) should no sooner hit the Mark, to make us in Union or Disunion with the Papists. And so it might have been thrice Printed, (and I the third time call'd to witness it) what he says he read in *Polano*. Indeed I remember'd I had read such a thing there, before I read it in his; and the scope, namely state matters to be in the case, and Policy, to please their Prince, that those Politicians acted from, not Conscience in Religion, nor necessity and use, but private interest. A Difference depending, and a War impending between the Pope and French King, as the pages adjoyning shew; and it seems to be his scope to conceal this scope, that he cited not the page 320. read it & p. and 321.

But the Testimonys of the Fathers, *Hilarius*, *Theodoret*, &c. (by them) we do own; for exceptions in Rules or Canons, upon the grounds of *Necessity or Use*, which those Papists neither shewed on their supposition then; nor can these Men sufficiently shew on theirs now. And I can sufficiently prove, that we are so far from going beyond the Papists, that we come short of the Protestants, accounted the best reformed in this matter of exercising Church power about Rules, Orders, *&c.* And thereto I have made choice of an Epitome of the Doctrine of *Calvin*, *Beza*, *Zanchy*, *Hemingius*, *Aretius*, *Zegedinus*, *Sadeel*, *Grynæus*, *Danæus*, *Whittaker* and other the famousest Men of the Protestant Churches in *Germany*, *Helvetia*, *Denemark*, *Hungaria*, *France*, *England*, &c. Which I may well oppose to his assertion of all Reformed Protestants, naming none, not one proof or instance, for all his pretended reading, as if he knew them all, and all they said. Take all aforesaid epitomized in *Bucan*, having gathered from them, as followeth.

Bucan. loc. 43. see his preface.

Loc. 43. Of the Power of the Church and Discipline.

"The power of the Church in delivering or making "Laws is constitutive, so far, as that Pastors and Governours of the Church "may

"may establish and abrogate certain Canons, Rules and Laws in out-
"ward and indifferent things, to appoint Polity, Order, Decency, and
"certain rites for Honesty (or good report) and to cherish a consent of all
"the outward Members of the Church in outward Worship, as the *ne-*
"*cessity or use* (usefulness) of the Church seems to require.
"For such Canons are not universal, in a great part, nor *Col.* 2. 5.
"perpetual. *Example*, First Meeting at *Jerusalem*, and 1 *Cor.* 14. 40.
"*Paul.* The same by Word and Epistle, taught by the 1 *Tim.* 3. 15.
"Holy Ghost. Examples of such Canons are: To *Act.* 15. 29.
"Pray bare-headed; Decency to be kept in burying the
"Dead; Solemnizing Marriages; Certain days, hours and places;
"Order in Prayers and Preachings; and many other such like things.

Thus far there, wherein we come a large step short of those Protestants in imposing, much less beyond the Papists, as he charges us.

Again they say, "These Laws are established or abrogated in particular
"Churches, by Pastors and Elders; the whole Flock knowing and ap-
"proving. Not rashly to be receeded from being confirmed by the Judg-
"ment of the Pastors and Elders, and Gods word, and agreeing, and
"Decisions. General Meetings of the whole Church re-
"presented by Delegates (or chosen Men) excelling in *Act.* 15. 2.
"gifts of the Holy Ghost: As then, so now Christ ought 22, 23, 25.
"to be present and President in the Counsel of Doctors (or
"Teachers) to drive away Wolves, and determine Controversies
"raised in the Church; and to constitute outward good order, such as is
"expedient for the whole Church. And it is the duty of Pastors to
"foresee (or provide) that no hurt befal the Church; but to stir up one
"another to meet in the Name of the whole Church in
"common Counsel; the Laics (or Common People) *Mat.* 18. 20.
"not being excluded. And the Judgment of Meetings *Act.* 15. 28.
"in the midst whereof Christ is, who are gathered in his 1 *Cor.* 5. 4.
"Name, is not to be despised. And such Constitutions or Canons
"none can wittingly violate or contemn with a clear
"Conscience; both in respect of Offence and contumacy. 1 *Cor.* 12. 28. 29.
"But without offence of weak Brethren, and being hin-
"dered by just causes, it is lawful sometimes to omit 1 *Cor.* 14. 40.
"things with a clear Conscience. The effect and use
"hereof is *Order*, whereby Peace and Concord is kept in the well com-

"posed

"posed state of the Church; and Decency for Piety, Modesty and Gra-
"vity. If one offend another, admontion is to be used
Mat. 18. 15, 16. "according to Christs rule. And they that profess
"themselves Members of the Church are to be called to
1 Cor. 5. 11. &c. "this Judgment. This Judgment of the Church
"hath been from the Beginning of the World, and Christ
Gen. 4. 26. & 6. 4. & 26. 4. "continued it. And *Paul*, &c.

Much more there appertaining to this Question, which I have set down in as much brevity as the matter will allow. And but for that, I could add to confirm this the particular Judgments of *Ursin*, *Zancny*, *Keckerman*, *Pareus*, *Junius*, and several others in their Systems and Works. See *Hookers* Church Government, and other writers on that Subject of our own Country; the Harmony of Confessions of Protestant Churches. And then judge whether we go beyond the Papists or Protestants either in this matter of imposing of Discipline and Church Government. Which if *W. R.* and his party reject in general, seeming to own none (p. 1.) [illegible] may take for his Authors, Tahan *Coppin*, *Quintin*, *Claudin*, *Poq*[illegible] *trand*, *&c.* and those runners out among the ranting Liberti[illegible] *monians*, *Anabaptists*, *&c.* of those times, whom *Calvin*, *Luther*, *Melancton*, *Brentius*, and others write of. Beyond whom he takes a large step, (his own phrase) like those whom *Paul* writes of, whose manner was to forsake assembling themselves together And *Platonicks*, who thought the Church to be at all times altogether invisible. So he goes a large step, going beyond all outward Society and Government; and is far short of having in double honour the Elders that rule well, *&c.*

Heb. 10. 25.
Id. ibid. loc. 41.
1 Tim. 5. 17.

As for that wherein he charges us, for going a large step beyond the Papists. They have been answered that we disown it, deny it, and have disproved it again and again; and shewed that they of *Barbadoes* themselves have disown'd it: And also *G. F.* *G. W.* and *A. P.* in their Letter to them, which I have formerly illustrated by twelve Reasons, whereof *Scandal* is one; which *T. C.* pertinaciously, and *W. R.* yet here will have the only reason And their manner is, taking no notice of the answer, to affirm and reprint the same Charge over and over, after the

the manner of *T. Hicks*, and other our Adverſaries, very unfairly; to deceive the Reader, and abuſe both him and us. And they might with more colour of reaſon charge the Apoſtle *Peter*, Exhorting to well doing and good Converſation, that he did it only to avoid Scandal, ſtop the Mouth, put to ſhame and ſilence fooliſh Accuſers; becauſe in that place that one motive is only mentioned by him. Whereas in the ſaid Letter to *Barbados* it is a twelveth motive, there being eleven other weighty ones. yet all thoſe will not ſilence the Ignorance and Malice of *W. R. T. C. F. B. &c.* ſo profound they are and inveterate. But without mentioning them, they repeat and reprint. Retorting and perverting not only the thing diſown'd, but the very letter diſowning it, becauſe therein *Scandal* is alledged as a motive or reaſon, amongſt eleven other reaſons, why we diſown it. 1 *Pet.* 2. 15 & 3. 16.

Richard Richardſon.

THE END.

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1. AN Epiſtle of Caution to Friends, to have a care of that Treacherous Spirit that is entered into *W. Rogers* and his Abettors, &c.

2. The Accuſer of our Brethren caſt down in Righteous Judgment, *&c.* in Anſwer to *W. R.*

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